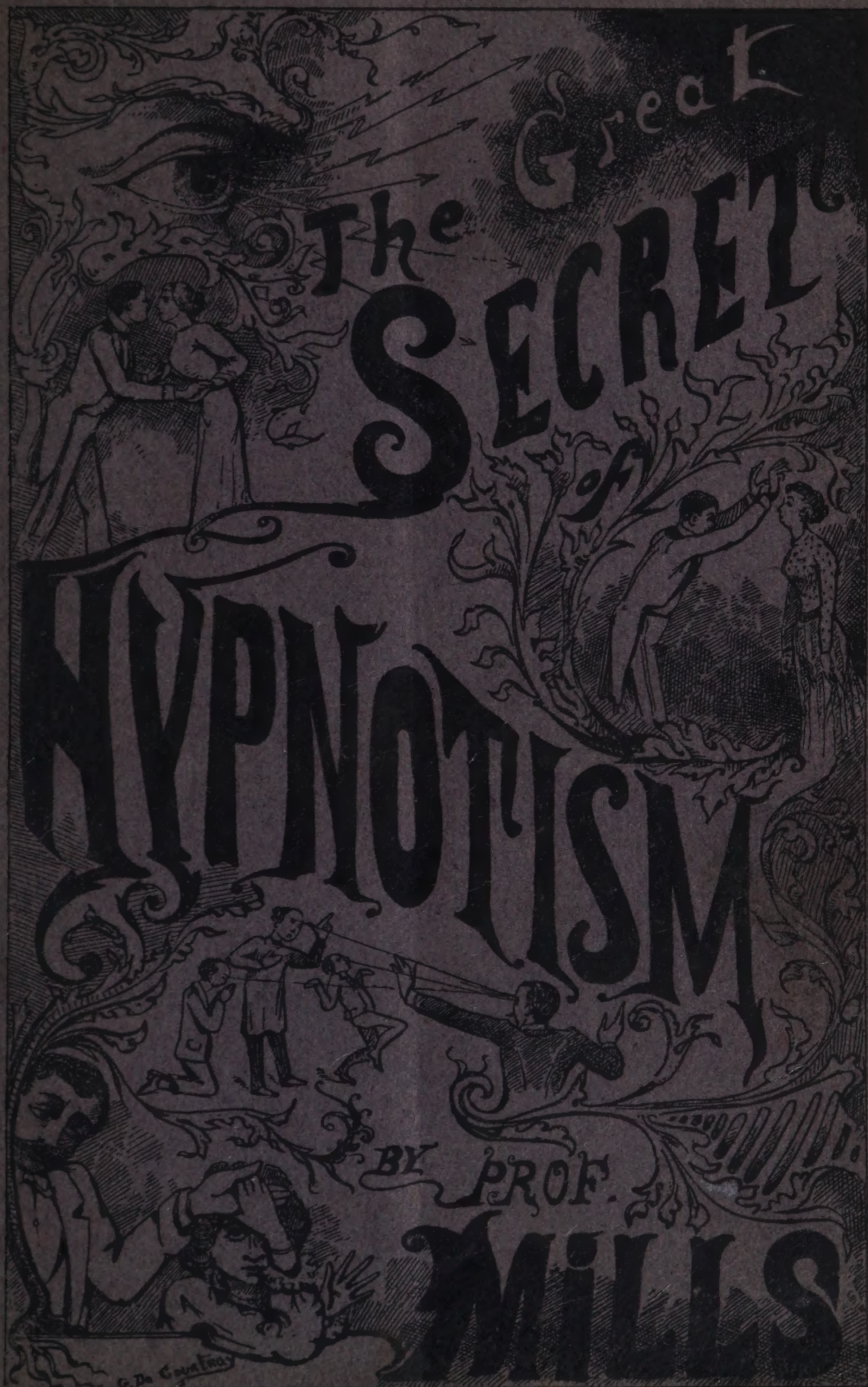


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THE SECRET OF HYPNOTISM.

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By PROF. MILLS,

LECTURER UPON MENTAL SCIENCE,
HYPNOTISM, AND POPULAR
ENTERTAINER.

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PREFACE.

This so-called mysterious art is, in fact, nothing more or less than a little phenomenon of nature, but little understood. It has been the object of attack by scientists, and suffered injustice done to it from its friends. The true followers of Hypnotism must not enquire into the secret cause, but be eagerly satisfied with the visible effects. The French Academy in 1784, after a most searching enquiry into this very subject, found the facts to be as follows:—The exact words of the report “That man can act upon man at all times and almost at will by striking his imagination. That signs and gestures the most simple may produce the most powerful effects, that the action of man upon the imagination may be reduced to an art and conducted after a certain method when exercised upon patients who have faith in the proceedings.”

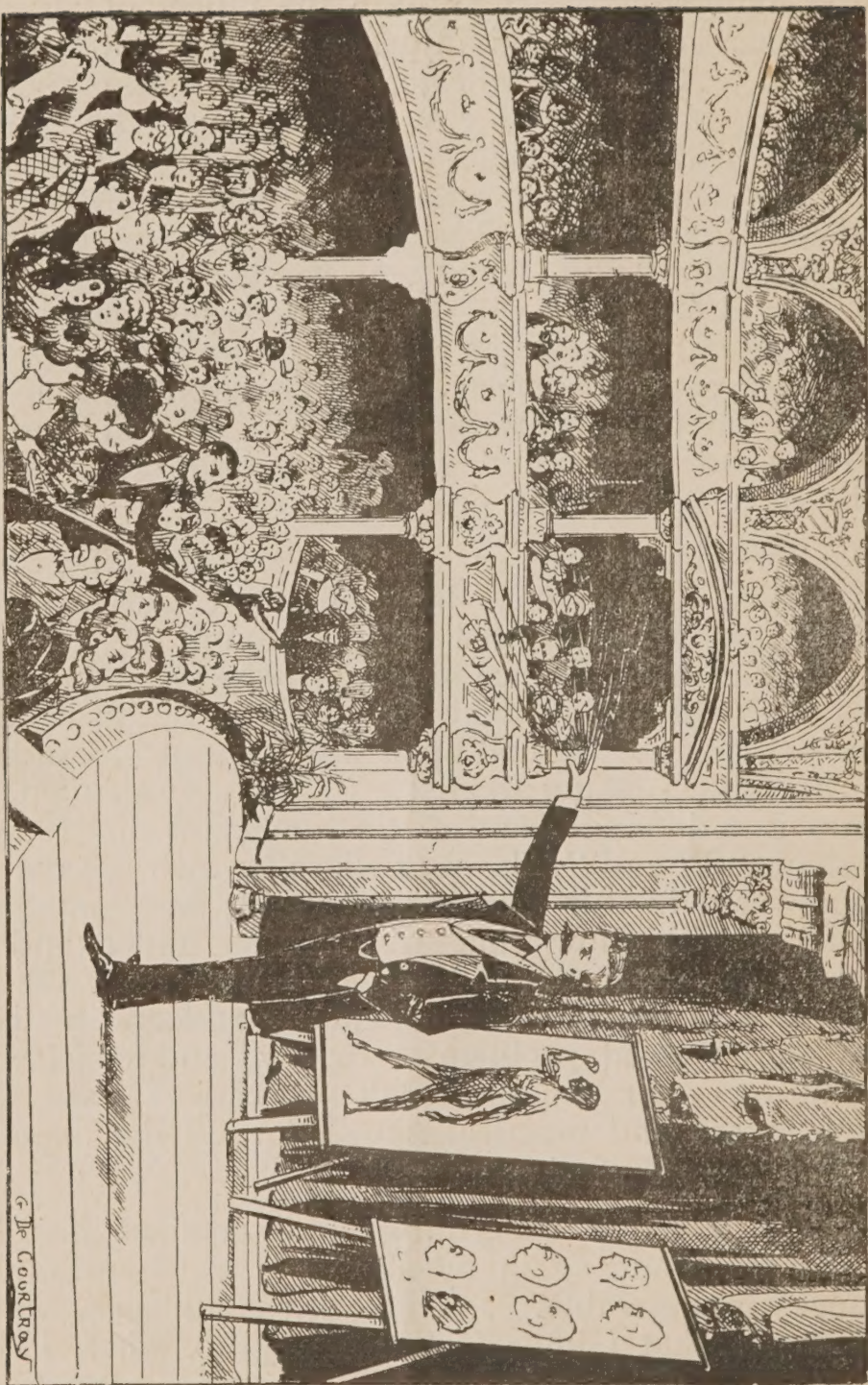
Personally, after a very long period of practical professional experience, both in public and in private, in all part of the United Kingdom and the States, I claim that this influence has been reduced to an art and can be conducted in method; and it is the principle of that art, and the method upon which it can be conducted is the subject of my treatise. I first affirm, then, that there is a difference and distinction between “I do not understand” and “I do not believe” which are too little appreciated in this work-a-day world; but a moment’s thought will show that if “not to understand” is synonymous with not to believe, then we deny the very existence of ourselves, for mentally and spiritually we are an unsolved problem. Briefly, and concisely, I venture to offer you the result of years of hard work, close study, and practical knowledge, in the hope that it may be used wisely and well.

The fact that everything here detailed has been tested again and again by myself in ways and circumstances innumerable. I write with confidence, because “I speak what I know,” and testify to what I have seen.

Yours truly,

J. T. MILLS.

5, Garden Terrace, South Shore, Blackpool.



MY EXPERIENCE IN PUBLIC.

The Courtyard



CHAPTER I.

During the last twenty years, large and astonished assemblies have witnessed my performances, consisting of Humourous talks on Character—Experiments in Hypnotism—Clairvoyance, and various branches of occultism in the various halls where people are wont to congregate to enjoy themselves after the completion of their day's work. My experiments in Hypnotism have aroused the greatest interest among all classes of the community, and I have repeatedly been asked for information concerning this wonderful influence, and its manipulation; not only has great amusement been afforded to my patrons, but also great good has resulted, for it has been the means of exciting in others a desire to lay hold of this knowledge for self-application, as well as for the benefit of others. I conduct my entertainments as follows:—First part of the programme, Humourous talks on some signs for reading character, having finished this, I now come to my experiments in Hypnotism. All seem anxious to witness them. I introduce the subject as follows:—Ladies and Gentlemen, I am about to give you an exhibition of the power of Hypnotism. My subject I shall choose from the audience. I wish it to be thoroughly understood that there are no persons in this room, with whom I have previously made arrangements to use my influence upon. This fact I mention, because it is a common practise for men, who travel from town to town, to take a number of willing subjects with them, so a certain number of persons are engaged, who each night are seated in different parts of the hall, in readiness for the invitation to come forward on to the platform, when invited by the Professor of Hypnotism (?). If there is anything in this phenomena that we call Hypnotism, I can, no doubt, convince my audience better by operating upon persons selected from this congregation. After having

made these few remarks, I commence as follows:—Ladies and Gentlemen, will you kindly clasp your hands together. A great many persons clasp their hands together, some do not clasp them together as they seem to be afraid. Standing right in the centre of the platform, I commence to send from myself this wonderful force, and at the same time I repeat so that all in the room may hear, “I can see several persons with their hands clasped fast together, you cannot loosen them until I allow you.” A number of heads begin to move, each one looks at his neighbour. Mine are fast says one. Others shout here’s another fast, and so here and there one sees the effects of my first application of Hypnotism. I now release them amidst great laughter. After having called the house to order, I invite a number of persons to come upon the platform, and to each one I say, “Be not afraid, you are in good hands.” Looking at a young man I say to him “Are you teetotal?” He smiles and replies, “Yes.” Turning to the audience, I say “Ladies and Gentlemen, this young man is a staunch teetotaller. However, I will allow you to see how he would look under the influence of drink.” It is only the work of a second to make him become intoxicated. He stumbles about, and to look at him you would think he had imbibed at least a few tumblers of whiskey to bring him to this state. Mark the effect: I point to him, and at once he becomes sober, and in his natural condition. Next I look at a young lady, taking a pencil and a book from my pocket I present it to her, and say, “You must promise me faithfully that you will not write your name and age in this book.” I turn away from her. The audience seem to be amused, and the sound of laughter greets my ears. What is the meaning of it, only this—the lady has written her name and also her age down in the book. Taking the pencil, I give it to a young man and say to him, “Young man, this is a dagger; you must go and strike that person with it for he is your deadly enemy.” There is a hushed silence as he moves about the platform with an imaginary dagger in his hand. The audience watch him closely, and as he is about to strike the fatal blow, I remove the influence from him. Often after these experiments I hear remarks such as—I wonder how he does it. What a wonderful influence. How danger-

ous it would be in the hands of an unscrupulous person. I wonder if he could Hypnotise me. After the experiments I mention that anyone suffering from certain ailments I shall be pleased to give to them free of charge, Hypnotic treatment, for wonderful to say, this greatly desiderated, and almost un hoped for curative agent not only exists in nature, but is an essential element of the human constitution, varying in different persons, of course, like all other bodily and mental gifts, and as most persons possess the power of healing others, or of being themselves cured occasionally by an inherent sanative influence, probably between different individuals, for health is transmissible as well as disease. The subject of Hypnotism is one of vital importance to thousands of men, for all are capable of being brought under the influence, while on the other hand all are capable of calling out their own Hypnotic force, in a stronger or weaker degree, according to the perfection or imperfection of their mental and physical condition. For all realise that this power differs in individuals, that representative men in every department of life have large brains, and act on their surroundings with superior magnetic force. Such as for example—Peter among the disciples. Peter says: “I go a fishing.” They say, “We also go fishing.” To my mind the exhibition of phenomena on the public platform must serve a good purpose, away from the mere fact of exciting the faculty of mirth, for if there is one argument stronger, more acceptable and comprehensive than another, to the mass of thinkers, it is that of results. In these pages I shall endeavour to lead my readers into the knowledge of the mysterious art, for the inhabitants of this world are lacking in a correct knowledge of this science, and as a result we have clear proof in the present state of the apparent success of the world of pleasure, and in comparison the slow progress of the world of religion. That Hypnotism may become a dangerous power in the hands of unscrupulous persons, is most true, and yet I am convinced that through ignorance upon this subject, much evil and suffering and wretchedness is produced. I could fill pages with accounts of the produce of cases sad in the extreme, cases that arouse one’s sympathies, and that must arouse in one whose desire to do good is active, an earnestness in the spreading of this know-

ledge. That this knowledge may assist humanity in steering clear of the dark hidden rocks than cause many in life to wander aimlessly and hopelessly along, through no fault of their own. Here lies the most dangerous part of Hypnotism. Ignorance regarding the knowledge of the transmission of the condition of the mother upon the plastic materials of her offspring. For example, Kleptomania, Melancholia, Dipsomania, and cases of physical as well as mental deformity. Observations and sense prove that physically, strength begets strength. If the father has given his child a brain germ, healthy, and in which every part is there, that brain germ is equally developed. Which part of that brain is going to be the most active? This the mother must decide. Here we have a very strong Hypnotic effect. A woman of noble soul was earnestly engaged in preaching, singing, and praying, and ministering to the sick and suffering. That woman was the mother of the men (who were called the singing parsons), John and Charles Wesley. I need not comment upon their good works. A poor fireman's wife in the North of England, to help to provide for her numerous family, made trousers and waistcoats. She made them so well that colliers said she could make them as well as any tailor in Newcastle. Having to do much scheming and planning in the cutting, so that she might use up every piece of her material to prevent waste, and this she did, especially during the caring of one of her children. That child was George Stephenson, whose inventions and fame I need not remark upon. Her husband was a plain, healthy, unlearned man. Jacob of old, knew something of this Hypnotic effect, through it he enriched himself, knowing the effect of the mother over her offspring, he produced spotted lambs, by the placing of spotted rods in the brook or watering troughs during the time they carried their young. Gentle reader, we are dealing with a subject of deep moment from the psychological moment of one's existence, even from the cradle to the grave, we are subjects upon whom the force of this mysterious influence works for good or evil. Hence I write for the guidance of all, and step by step I trust I shall lead you to realise the importance of the power within.

CHAPTER II.

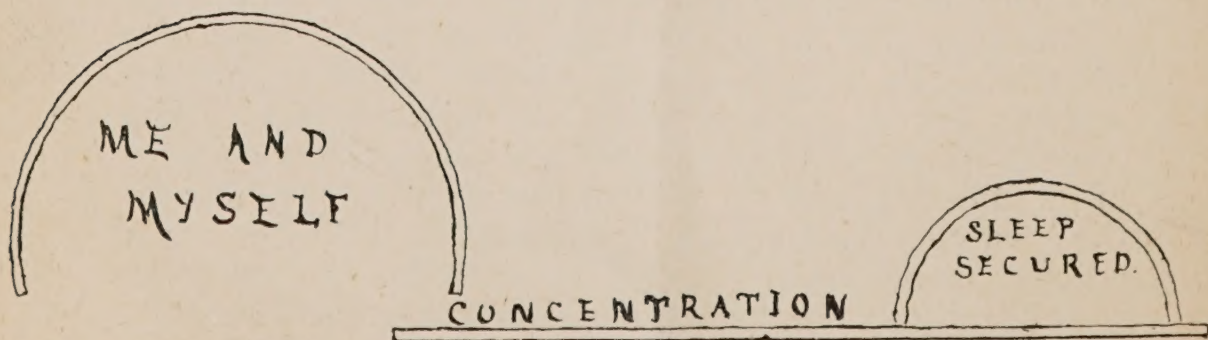
ME AND MYSELF.

Soul, Spirit, or the power within; that something we are taught to believe in, although it may be difficult to grasp, yet nevertheless its existence is to us a fact. Man's body is to the above, in many respects, what a house is to the occupants. The earthly tabernacle wherein dwells the spirit. Wonderful in its structure. God made. Already in the first man who trod the soil of our planet the great mechanical and chemical discoveries of uncounted coming ages were anticipated. His tissues were woven in a loom no Eastern fingers or Western machinery could rival. Where strength was needed, a power of resistance like that of iron was given to strands of fibres finer than the spider's thread, seen only as it glistens in the sunbeam. Where elasticity was wanted, a substance like caoutchouc exuded and solidified. The pillars which supports his frame would crumble under it, were they not many times stronger in substance than the columns which supports his temples. The leverage of his limbs is adjusted to his needs with an audacity which no engineer would venture. The hydraulics of the circulation are but clumsily imitated in our aqueducts and their distribution. And what are all the flood gates of human contrivance, compared to those delicate translucent valves which stand guard at the great artery, and arrest the solid column of blood coming back upon them like the blow of a hammer, day and night seventy times a minute for three score years, and so many more as life may spare us? Man is more than a machine, but as a machine he is an ever present miracle. His heart is a time-keeper which counts the seconds for a century with one winding up. The heating apparatus of our public building, in the surfaces of its radiators, and the pots of its furnaces, only repeats the "valvule conniventes" and the "villi" of our own mucous membranes. No telephone conveys a message so faithfully as the membrane of the tympanum transmits it to the listeners in the recesses of the labyrinth. No

steam engine can work with so little fuel as the human organism; no dye house can reproduce the glow of the youthful cheeks; no laboratory can manufacture a grain of albumen; no musical instrument can reach the human heart like a woman's voice; no lens can adapt itself to light like the human eye. The perfection of the microscope was developed by imitating those achromatic arrangements, the darkening pigment, the diaphragm, the adjustments for distance, which were all complete in the first man who opened his eyelids on creation. As one of old wrote:—Surely we are fearfully and wonderfully made.

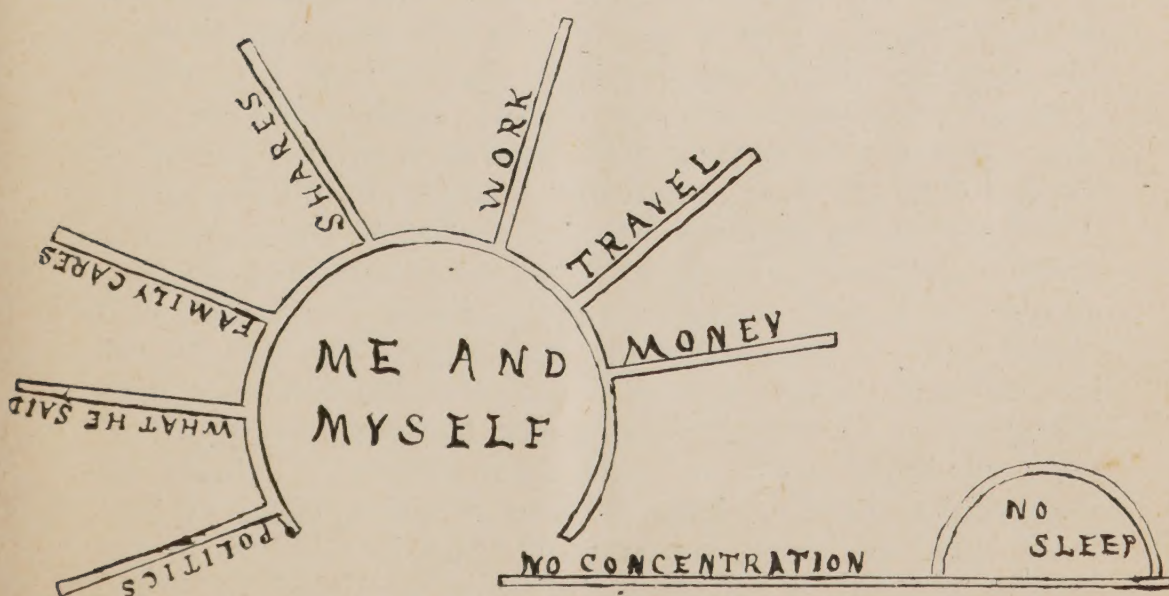
I must ask my reader to come out from "himself," and in imagination realise the abstraction of spirit from body. Make a powerful effort of thought, practice concentration until you see, or feel, (or if you like) fancy that you see the image of yourself seated before you.

The master of your body seated in imagination before you, and now you must commence to talk to yourself with all seriousness, and don't for one moment imagine that you are acting foolishly in so doing, because I want to lead you step by step to the acquisition of a knowledge that can be gained only through this peculiar exercise. A knowledge that once you can claim it as your own, means everything that is meant in the word success. Hypnotism pure and simple is a suggestion to self or others. A simple illustration: I retire to rest at night. The fact of walking to my bed is a suggestion by me, to myself, that I should sleep. The condition of sleep brought about as follows:—



The suggestion.—I am going to sleep. Here I am hypnotising myself by an effort of concentration dispelling every other thought. I sleep. How great is the importance of sleep, what power is lost, and what failures are recorded through the results of loss of sleep. Men that have made their mark in the world as successful leaders had solved the problem of sleep; as a result they were good sleepers and hearty workers. Napoleon Bonaparte lost no opportunity either for a good sleep or a good meal. Even before going into battle he would take a few hours sleep if possible. The Duke of Wellington was such a sound sleeper that he seldom moved his position from the time he closed his eyes until it was time for him to awake. These men, and other great workers had laid hold upon this principle that enabled them through self influencing self to become, as it were, dead to all other surroundings. One man may do with less sleep than another, but as a general rule, if you want a clerk, manager, or foreman, physician, or a pastor, do not trust your interest to any man who does not take on the average eight good solid hours of sleep out of every twenty-four. Whatever may be his reason for it, if he does not give himself that, he will certainly snap when you want him to be strong.

WHY MEN DON'T SLEEP.



Poor man, a wakeful night, no rest, no energy, no influence, failure, life is not worth living. Study the drawing. The sum total amounts to this. Here I am deluding myself that I am going to sleep, when all the while I am travelling a great distance into the miseries of wakeland. If a man cannot influence himself, his chances of influencing others are very, very small.

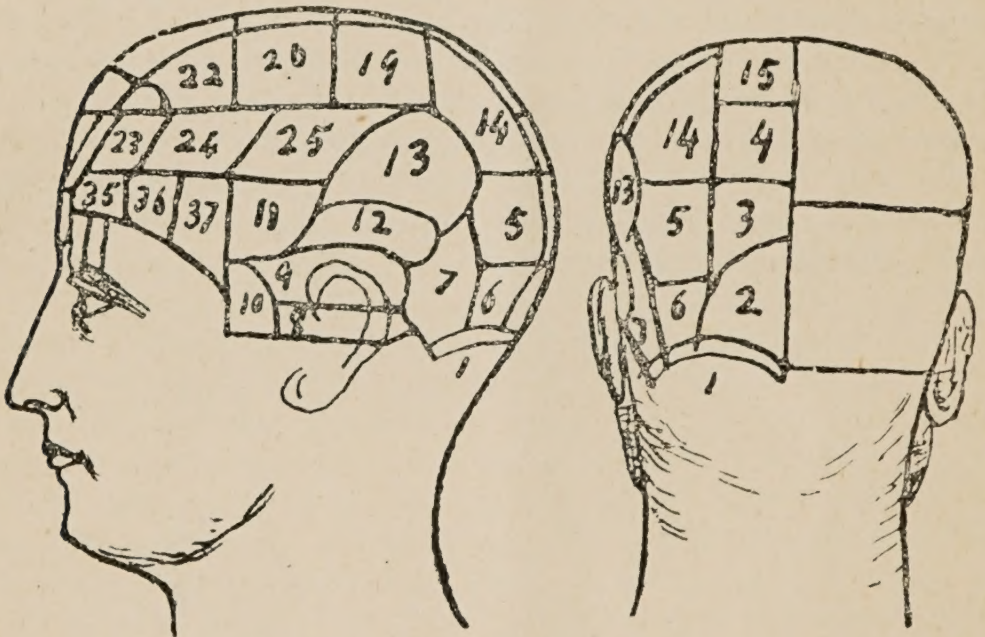
Once more I talk to myself. I am in earnest, for I am about to take a pleasure trip to the Isle of Man. It is essential that I should wake at five o'clock in the morning, or it will be impossible for me to take the train which leaves No. 2 platform, at a specified time according to the L. and Y. time-table, and which is timed to arrive in time for me to secure a passage on the steamer, that will, if all goes well, land me in the Isle of Man. I suggest to myself that I wake at a certain time. I back the suggestion by the force of concentration. The result, I wake at the appointed time. Here am I awoke by myself. Gentle reader, student of this mysterious art, is the mist clearing away from your mental vision; is the light brighter? Is your soul becoming more of a reality to you? Are you and yourself worth understanding. Self suggestion is of vital importance, and to talk with one's self, is an exercise productive of great good, and far-reaching results. That men have in all ages, and in all climes, thought it worth their time to indulge in, is an absolute fact. The seemingly impossible has become a reality. It is a fact that most of the shadows that cross our path through life are caused through standing in our own light. Remember we have more power within than will, and it is often by way of excuse that we find and fancy things an impossibility. The idea of me and myself is essential to the acquiring of knowledge in any branch of occultism, and in particular, the very condition of influence exerted with intelligence is dependent upon grasping the idea of me and myself. Once a person realizes the power in self-suggestion, he cannot fail to see the results, good, or evil, produced upon self and upon others. Nearly all disagreeable habits which persons acquire, come at first from mere accidents or want of thought. They might easily be broken off, but they are persisted in, until they become a second nature. Pause and think awhile

before you allow yourself to form them. There are for example, disagreeable habits of distorting the features, such as scowling, winking, etc. Or if perchance you are in a room, you move a chair here and there, or you are continually moving and replacing some articles or other into a different position. You must at once leave off. Learn to sit still, as one of the essentials of a gentleman or lady, is a repose of manner. There are many more worse habits than these; but I am speaking of this as an illustration of how annoying and fixed all bad habits become if persisted in. Habits of speech such as:—"You understand," "I don't know," "You see." These if used frequently become to the hearer a source of annoyance. Also I may mention, indistinct utterances, sharp nasal tones, all should be avoided. Before you speak, think well of what you are going to say, and let every word drop from your lips, just as perfect as a new silver coin. If these bad habits are persisted in, you will find that you have, through self-hypnotism, deepened them, until it will require all your strength of will and mind to remove them.

CHAPTER III.

RESULTS OF SUGGESTIONS UPON OTHERS.

The child stands, walks, and is led upon this principle, and through life, to a very great extent, made, or marred, by the suggestion of teachers, parents, or by guardian. Hence I would at this point ask all those whose work it is to teach the young, to study character.



Phrenology in its usefulness is of priceless value to teachers. If teachers were more acquainted with mental laws it would be much to the advantage of themselves as well as to those entrusted to their care. The ignorance which many teachers display in regard to the mental forces of their pupils, is the cause of much misery, failures, disappointments, and blighted prospects. All his pupils must be taught the same things, and in the same manner; they are all expected to show the same amount of intelligence. The boy who does not come up to the teacher's standard is told plainly that he is a dunce, a blockhead, a fool, and a stupid. For this he is

then punished. Note the effect this has upon his mind. He says to himself, the teacher says I am a dunce and a stupid, etc., then I must be. Here he is further hypnotising himself until he does become a dunce, etc. A boy having large cautiousness, be his mental capabilities ever so great, is timid, and fearful. The very look of severity upon the master's or teacher's face frightens the lessons which have been so well studied, away from his mind, causing the boy to stammer and hesitate over his lessons. The more he hesitates the more severe becomes the look on the master's face. Thus the master further hypnotises the boy into the belief that he is incapable of doing the lesson. This man, ignorant of the working of the human mind, canes the boy, and shames the boy. He therefore sends the impression deeper, and strengthens the hypnotic conditions to the detriment of the boy. A teacher who is acquainted with phrenology takes this boy in hand. He instantly perceives that the faculty of cautiousness is great, causing timidity and sensitiveness, paralyzing an intelligence of a superior nature. Cautiousness is instantly allayed, because instead of threats and censuring, he tries kindness and encouragement. Soon the dark cloud of cautiousness disappears, and the intelligent faculties, the ideal, the refined, and the sublime, like a bright and brilliant sun, shine out, to the astonishment of all. Some of our most eminent men have been sent away from school as dunces, but when the influence of mistaken teachers has been removed, they have become ornaments in the theological, scientific, legal, and literary world. Never believe your child a dunce because the teacher says so, and above all things, do not further impress him that he is one. In the first place, there are but few children who are so, and in the second place the teachers, that is of course generally speaking, are not competent to form an opinion of the matter. By the aid of phrenology we can gauge or estimate the abilities of children. There are certain arbitrary laws which guide the teacher. Now the teacher who understands phrenology and the temperaments, will find faculties and capabilities which will never meet the eye of others. To them phrenology will be an open sesame, a veritable key to the mind. In fact phrenology is the Rosseta stone, without which the mental hieroglyphics will remain for

ever a matter of constant doubt and discussion. Suggestion whether by word or signs are productive of results upon others. You smile, another smiles. You weep, others weep. A friend meets you with the remark, "You are looking well." It has a great effect for good upon you. On the other hand a friend may greet and say, "You don't look well." Its effect upon you is often bad. One point to be remembered in suggestion is that the more positive the suggestion, the more sure the results. A mother may say to her child, "Close the door." He does not do it. Why? Because the mother gave her order in only a half-hearted way. To suggest once is quite enough, especially if you will take the trouble to force the suggestion with the full force of concentration. The boy ought to have been made by some other suggestion than by word of mouth for the second time, such as pointing to the door, and with a good use of the eyes. It has its effect. He closes the door. Another time, now the impression is made upon him, he will close it with a look. Parents should test the power of positive suggestion upon their children. Half a dozen men pass me in the street. I overhear one remark, "Let us go into the 'Jolly Farmer'" (a public house so called). Another says, "No, we will go into the 'Bells.'" I watch them, and they all enter the latter place. Why did they not enter the first? For the simple reason that a half-hearted suggestion is no use at all. The preacher of the Gospel that uses positive suggestions will win souls for his Master. Many of our great revivalists have realized this, and have increased their power of usefulness. If we call the Bible to our aid we shall see how important is positive suggestion. God said, "Let there be light," and there was light. Right away from the beginning of the Book of Books to the end thereof positive suggestion stands out, and was taught by the Master. Study the life of Christ. It is only through the instrumentality of men as mediums, that the soul is impressed at all times for good or evil. Here are a few positive suggestions taken from the life of Christ:—"Take up thy bed and walk," "Be thou whole," "Go, wash in the pool of Siloam." Positive suggestion helps one to help oneself, and once more places the reigns of self-government into the

grasp of a person. To exaggerate its importance is impossible—for good or evil it may be brought into play. The accident of the Aberdeen medical students, who to amuse themselves held a mock execution on a man named Dowling is one, I here beg to recall. They blindfolded him, and then drew a wet towel across his neck with the positive suggestion that it was a keen-bladed knife. You must have heard of the result. The man died instantly. When this force is thoroughly realized by thinking men, great and lasting good will be the result. Closing the schools for measles, has, no doubt, made subjects for receiving them. Better a thousand times to positively suggest health, cleanliness, and attention to the bowels, to the school children. Medical men, whose eyes are opened to positive suggestion, depend more upon it than upon drugs. Even at this moment, while I write, there is a knock at the door, and a pamphlet is pushed through the letter box. It has a beautiful cover on. It takes the eye of my little daughter and her playmate; just now they are imitating William the Conqueror. They are disputing who should have the book. To settle the matter I take it from them. I throw it into the fire, it burns, and with it the hypnotic influence written within it. For it is a positive suggestion, planned by a master mind, and written with a fixed idea of hypnotising the sensitives of the human family with whom it may come in contact. You need only ask yourself what keeps up the sale of patent medicines, and again you have for answer positive suggestions.

CHAPTER IV.

LESSON ON HYPNOTISM.

HOW TO BECOME A SUCCESSFUL
HYPNOTIST.

If you wish to become a successful hypnotist you must allow for the following matter to become thoroughly fixed upon your minds. The three essentials to be brought into play are:—

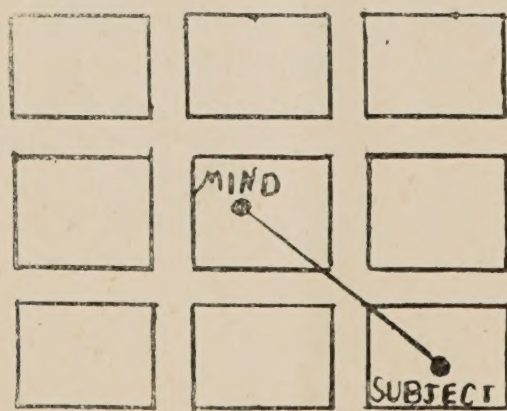
CONCENTRATION.

WILL-POWER.

SELF-CONFIDENCE.

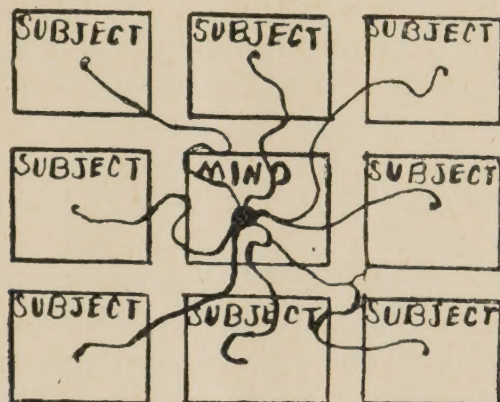
Mark this:—

Success in life in anything and everything depends upon the possession of the three essentials before mentioned. Concentration, the act of drawing to a centre. Concentrativeness, the faculty of concentrating the intellectual powers. The following diagram will serve as an illustration. Here the mind is depicted, knowing for the time being exactly what it is dealing with.



The above squares stands for different subjects. Perfect concentration is when the mind dwells altogether on the chosen subject, as expressed by the straight line. This is the sort of concentration you require to become a perfect and successful hypnotist. In the act of concentration, all your magnetic influence is gathered and

centered, thus producing in you the positive, and at the same time it renders your subject negative. Study the following diagram, for it shows failure through wasted force.



The above illustration gives a picture of a failure. Magnetic force wasted, through the result of non-concentration, bringing in its train want of decision, lack of confidence, and failure in life.

HOW TO CULTIVATE CONCENTRATION.

Your mind is a storage battery, capable of being discharged in the direction you want it to travel, at will. Set your mind upon some special given point, say for about five minutes. During this period you must not allow any single thought to intervene; in other words forget everything for the space of five minutes but the subject you are engaged upon. When the five minutes have elapsed, be honest with yourself, own to yourself if you have allowed any other thought to intervene or enter your mind that is away from the subject you set your mind the task of dwelling upon. If not, you can boast of concentration, and as surely as you from time to time practice this concentrativeness, you are in reality gaining an influence that will insure for you success in the art of hypnotism. In this act of concentrativeness you can in yourself produce results that will excite admiration, and give to you power that hitherto you never dreamt of.

GOOD HEALTH.

Remember that in proportion to the state of your health, so will your influence over others be felt. All

states of the body effect the mind. A sound mind in a sound body is the law, and it is in the sickly body that we find a weak and inefficient state of mental action. Aspire after good health. Perfect health means the harmonious and legitimate action of all the functions of mind and body, perfect digestion, breathing assimilation, regularity of the heart's action, equal circulation of the blood, and nervous fluids.

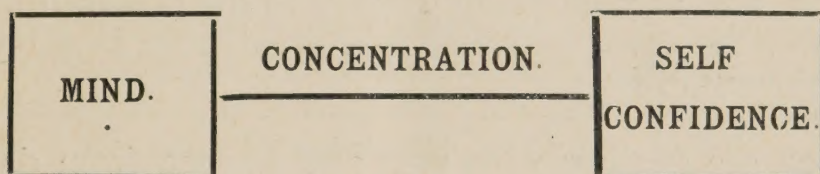
HOW TO HYPNOTISE.

I will now describe the most simple modes of hypnotising. Concluding that you have carefully read the preceding chapters, you must invite some of your friends, say about half a dozen, to your home. In the course of the evening you may mention in an off-hand sort of a manner, that you have been recently paying some attention to the study of hypnotism, and that your confidence in the same is great, not that you must expect anything great from me, as what I give will be entirely experimental, one condition being that if they wish to know whether they are sensitive to the influence, you have no objections to trying them. This being your first attempt, you would esteem it a favour if they would mind refraining from laughter and joking during the experiments, as your mind and their's cannot become in touch unless there is absolute concentration. Cast your eyes around your circle of friends, and select a person whose eyes are near to each other, and ask him to stand in front of you. Place your hands upon his, and say with firmness, "Now you are falling back." In proportion as your mind is concentrated, so will you affect him. If he falls back, you have produced an hypnotic effect. Remember that if you can effect him in little, you can by the same concentration, effect him in much.

2nd experiment.—Say: "Kindly clasp your hands together." Then say, "You cannot loose them until I break the spell." (Breaking the spell means taking your mind off your subject).

3rd experiment.—You must next say to your subject, "Close your eyes." Repeat aloud, but calmly, "You cannot open them." If your mind is fully concentrated he cannot open them. Having accomplished

success in these experiments, you must allow your mind to dwell with deeper and greater concentration. For therein lies the great secret of hypnotism. Having produced a few minor effects in hypnotism, you begin to realize the possibilities of this wonderful influence you are possessed of; yet there are far greater effects for you to produce. Thus you must have noticed that hypnotism is a process of suggestion. You suggest, and in proportion to your earnestness and self-confidence, backed by fixed concentration, you can accomplish what you want. The same applies to your own self-improvements. This is known as self-hypnotism. As an illustration of this point, study the drawing below.



The dot in the centre stands for mind, the straight line for concentration. We will suppose you have something to improve, for instance, you have not enough self-confidence, and through suggestion to yourself, you must improve it, after this manner. Say to yourself, "I will be more self-confident. I will hold my head higher. Where I have shown a want of decision I will practice decision." The result of your fixed concentration, and suggestion to yourself, brings success.

HOW TO PUT A PERSON TO SLEEP.

Ask the person you are about to hypnotise to sit in front of you, then proceed to take hold of his hands, and ask him to fix his mind upon you. You must now use your eyes. Stare at his left eye, and keep suggesting to him that he is going to sleep. You will find that by constant suggestion he drops off into a sweet slumber. Here I must warn you that you are on no account to grow excited, for if you do so you will cause your subject to become excited also, the reason being that for the present

time his mind is completely under the influence of your's. So as the state of your mind is, so is the state of your subject's mind. Mark this fact: While he is under your influence, you can cause him to do anything you care to, because his mind is as one with your's. As you sent him to sleep by suggestion, the same process must be employed to wake him. Let your mind be calm and collected. Take a pocket handkerchief in your hand, and hit him lightly on the face with it, and say with a firm and decided voice, "Wake up, wake up," and behold he is himself again.

Remember that day by day your confidence will increase, and as your mind unfolds to the possibilities of this influence, you will find it a great help in all your walks through life.

You are dealing with men and women from day to day. Now they do your bidding, for you have the knowledge that enables you to influence them.

Hence you sell or buy to a greater advantage than you have been wont to do. You also command greater respect. You begin to show character. Your friends begin to remark upon the same. Positions that once you dare not aspire to are now offered to you. For you have arrived at that knowledge of personal influence which made Napoleon say, "I make circumstances."

CHAPTER V.

“ Greater works than these shall ye do.”

Hypnotism can be used as a great curative power. Fits, stammering, and paralysis, etc., are all being cured to-day with hypnotism. One point I may mention in healing. It is in some cases essential that in addition to hypnotic suggestion, the hypnotist should use something, electricity or some mechanical appliance, in order to deepen or assist the suggestion.

The inestimable blessing of hypnotism in the alleviation of diseases cannot be disputed. From the healthy, healthful conditions may be transmitted to their fellow creatures; local pain and suffering can be speedily removed; and sweet refreshing sleep given to the weary and exhausted. The healing gifts have long been held in abeyance, only in isolated cases have they been used. New interest and more light having been shed upon the subject, the world is awakening and daily realising, through the numerous cures wrought by the hypnotist, that the command given by the “Nazarine” was no meaningless expression, but a positive suggestion given to His followers throughout the ages to heal the sick by laying on of hands. The eyes of the blind were opened, and the ears of the deaf unstopped. The lame were made to walk. Other words did the Great Teacher say, “And greater things than these shall ye do.”

In the exercise of this curative force it is essential, that you should secure the confidence of your patient; much depends upon this. There is no necessity to produce sleep, except in extreme cases, as paralysis or fits. Here I will give you a few cases and how to treat them.

For Headache.—Seat the patient in a low chair, stand behind him, and make very slow passes with both hands, from the top of the head over the ears to the shoulders, and after doing this for some time, make them from the top of the head, down the spine, and continue until the patient is relieved. If the forehead be hot and painful, you may also place the palms of the

hands on the temples or the seat of pain, in such a manner that the tips of the fingers and thumbs do not touch the head, the heat of which will be attracted to the palms of the hands, and pass off at the points of your fingers. After which make the traverse of hypnotic passes over the head for a few minutes. Should the cause proceed from the stomach, place the palm of the hand in the same manner on the pit of the stomach for some minutes, and then make the passes to the feet.

For Toothache.—Seat yourself opposite the patient. If the pain be on the right side, take his left hand within your right, and with your left hand make very slow passes from his head over the suffering part to the chest, then suddenly draw the hand away, close it, and when you have again brought it to the top of the head, open the fingers and repeat the pass. Continue until the patient is relieved.

The faceache and the earache may be both treated in the same manner. You may add for earache however the following:—Place a fold or two of linen over the ear, and breathe upon it in a manner which will be described in the following:—

For pain or spasmodic attacks in any part of the body.—Place a piece of linen or cotton, or a handkerchief on the seat of pain. Then place the mouth to the part and breathe heavily upon it, always removing the mouth to take a fresh inhalation. The palm of the hand may be placed most beneficially on the part; the passes should be made afterwards to the feet. Do not despise any means, however simple they may appear, if by so doing you can deepen the hypnosis and thus arouse the patient to the extent of arousing in himself his vital force in his own cure.

CLAIRVOYANCE.

Clairvoyance is the art of seeing without the use of the natural eye; in other words, "Soul Sights."

The soul of man without doubt, under certain conditions acts independently without the aid of its

physical body of flesh, and lives for a short duration an independant existence on the higher plain of life, in which the conditions of space and time do not count. Doubtless dreams are the impressions, sometimes blurred and confused, at other times positively clear and distinct experience of the two selves upon waking. To the uninitiated into the secrets of soul influence the word impossible is often applied, but to the sincere and earnest inquirer light becomes clearer; results are gained. During my travels I have often found my best subjects for the higher phenomena of clairvoyance to be possessed of the mental or nervous temperament, or as I often term it, psychic form. It is indicated by comparatively small bones and muscles, a deficient chest and abdomen and pale complexion, but may be characterised by any colour of hair. The features are small as compared with the size of head, and generally sharp in outline with a delicacy of structure about them found in no other temperament. It also indicates a predominance of brain and nerves, both in size and activity. The brain and nerves in fact are excessively active. Not only is the brain easily stimulated from the outside, but it also has the power to manufacture internal impulses or irritation. Such persons have generally only very little physical power or strength. Though they may endure much external change, and of course are more liable to suffering from a nervous and mental character than any which can attack the vital organs. The possessor of this form of temperament seems to exist on a higher plane of existence than persons having any other form of temperament.

To test your subject for clairvoyance proceed as follows:—Place him under hypnotic influence, then standing three or four yards away from him, ask him a question such as “Are you in a happy frame of mind?” If he answers yes, he is clairvoyant, and the following questions may then be put to him: “Does my manner of proceeding agree with you?” “Will you point out any other mode?” “How long shall I allow you to sleep?” These questions will be enough for the first time. If your subject be suffering from any ailment, place him once more under influence. Now ask him where his disease is. If he says yes,

you may ask him to describe it. If he says no, suggest to him to see or locate it. If he is successful, ask him to describe it. The writer has known many cases of clairvoyance that have described their ailments and the mode of cure for the same.

CONCLUSION.

Now I have given to you the great secret of hypnotism. You will now for the first time experience the charm of a newly awakened power. You have a new world opened before you, with such vast possibilities as your mind can hardly grasp, and yet you have a peculiar sense of power and certainty that the world and the possibilities are facts. Use always for good, and then both you and all upon whom you exercise the art will receive the great benefit; but if used for ill this art is a dangerous weapon, two-edged, sharp, and remorseless. Be careful, judicious, confident; neglect not practice in your self hypnotism with concentration, and success is bound to be yours, and in the sincere hope that what I have written may tend to the benefit and prosperity of readers and humanity, I bring this little treatise to an end.

Phrenological Chart.

TEMPERAMENTS.

CLASSIFICATION AND DEFINITION.

Man is composed physically of three great classes of organs, the performance or deficiency of which is called a predominant or deficient temperament, both giving a particular shape or form to the body or phrenological organs.

MENTAL TEMPERAMENT.

This embraces the brain and nerves, which are called into exercise in prodigality of mind, such as thought, feeling, sensation, and memory.

VITAL TEMPERAMENT.

This embraces the heart, lungs, liver, stomach, bowels, and the entire system of internal organs which creates life force.

MUSCULAR TEMPERAMENT.

The bones and muscles constitute the framework of the system, and are to man what timber, ropes, and pulleys are to the ship. This is an enduring temperament.

EXPLANATION OF FIGURES.

7—Very Large
6—Large

5—Full
4—Moderate

3—Small
2—Very Small

C—Cultivate.

R—Restrain.

DOMESTIC AND SOCIAL FEELINGS.

AMATIVENESS.

- 7 Are led by passion more than love
- 6 Are very warm-hearted and loving.
- 5 Can love devotedly and persistently.
- 4 Has a fair amount of love; apt to grow cold.
- 3 Care little for the opposite sex.
- 2 Is destitute of love; lives unhappily if married.

C.—Mingle more with the opposite sex and cultivate love.

R.—Cultivate purity of thought.

CONJUGALITY.

- 7 Must have a partner or live unhappy
- 6 Dotes upon the one chosen; is a true friend and lover.
- 5 Is constantly desiring to marry.
- 4 Disposed to love but one.
- 3 Are changeable.
- 2 Are always speaking in a scolding manner of the opposite sex.

C.—Endeavour to love permanently and continuously.

R.—Do not love idolatrously, but see good points in all.

PARENTAL LOVE.

- 7 Are passionately fond of children and pets.
- 6 Are very fond of children, showing great care towards them.
- 5 Will act well as a parent, but are not very indulgent to children.
- 4 Have love for their own, but not children generally.
- 3 Are not fit to have children under their care.
- 2 Unkind to children.

C.—Seek out the society of children, fondle and caress them.

R.—Let judgment regulate affection for children and pets.

FRIENDSHIP.

- 7 Will do anything for friends.
- 6 Are social and affectionate.
- 5 Enjoy company, but do not seek it.
- 4 Likes home much.
- 3 Are often alone, and seldom marry.
- 2 Is unsocial, seldom found in company.

C.—Go into society and be more friendly and sociable.

R.—Let friendship and affection be guided by intellect.

INHABITIVENESS.

- 7 Will not leave home under any circumstances.
- 6 Will not leave home.
- 5 Likes home much.
- 4 Only average desire to stay at home.
- 3 Does not like to stay at home.
- 2 Will be a rolling stone.

C.—Think more of home and enjoy its associations.

R.—Travel more and go abroad.

CONTINUITY.

- 7 Never leaves a thing unfinished.
- 6 Give their whole mind to the one thing they set upon.
- 5 Generally finish one thing at a time.
- 4 Vaccillate, and is not continuous in thought and feeling.
- 3 Are short of patience.
- 2 Commence many things yet finish none.

C.—Dwell more, be more thorough in what you undertake.

R.—Seek variety, and be less prolix.

SELFISH PROPENSITIES.

VITATIVENESS.

- 7 Cannot bear the thoughts of death.
- 6 Is anxious to protect and make the most of life.
- 5 Great love of life; clings to it tenaciously.
- 4 Enjoys life; does not dread death.
- 3 Is careless in preserving life.
- 2 Is wanting in this element; life is a burden.

C.—Enjoy and value life as much as possible.

R.—Think of life only as a stepping-stone to another state.

COMBATIVENESS.

- 7 Possess great courage; are fond of opposition
- 6 Are bold, fearless, and determined.
- 5 Is efficient to overcome obstacles, but not contentious.
- 4 Possess a fair amount of business talents.
- 3 Is efficient to overcome obstacles.
- 2 Are short of courage and energy.

C.—Join a debating society, be more heroic and courageous.

R.—Avoid resentment of all kind.

DESTRUCTIVENESS.

- 7 Are cruel, revengeful, and vicious.
- 6 A disposition to kill or destroy.
- 5 Hard to control yourself at times; excitable.
- 4 Are easy-going; is not energetic; without strong motive.
- 3 Lacks thoroughness and efficiency.
- 2 Does not like hard work; cannot witness pain.

C.—Overcome all obstacles and be more executive.

R.—Learn to be tender, merciful, and forgiving.

ALIMENTIVENESS.

- 7 Loves the best of food.
- 6 Has a vigorous appetite.
- 5 Enjoys food, yet are not greedy or particular.
- 4 Has a fair appetite.
- 3 Seldom hungry, seldom eats with a relish.
- 2 Has a miserable appetite.

C.—Eat to enjoy, choose a good diet, and take physical exercise.

R.—Improve digestion, and eat judiciously.

ACQUISITIVENESS.

- 7 Extremely frugal, miserable, sordid, and covetous
- 6 Industrious; anxious to become rich.

- 5 Will work hard to gain wealth, yet are not miserly.
- 4 Industrious, yet not grasping.
- 3 Is careless and wasteful; cannot save.

C.—Learn to be economical.

R.—Be generous and enjoy your property as well as earn it.

SECRETIVENESS.

- 7 Are cunning, treacherous, and deceitful.
- 6 Is reserved; tact; good management.
- 5 Can conceal plans, thoughts, and feelings.
- 4 Can keep your counsel, and at times cunning.
- 3 Are very open-hearted, frank, and speaks too freely.
- 2 Is too open; cannot keep a secret.

C.—Cultivate policy and control.

R. Be more open-hearted, candid and free spoken.

CAUTIOUSNESS.

- 7 Timid, full of fear, great dread of the future.
- 6 Is anxious, always on the look out.
- 5 Prudent and cautious, enabled to act with great decision.
- 4 Absent of fear, careless.
- 3 Is deficient in forethought and restraint.
- 2 Is rash and reckless.

C.—Be more cautious and think more of a future day.

R.—Do not magnify dangers, be less anxious.

SELFISH SENTIMENTS.

SELF-ESTEEM.

Is very high-minded, independent.

Is high-minded, likes to assume responsibility.

- 5 Thinks highly about self.
- 4 Is manly and has self-respect, but is not haughty.
- 3 Has not enough pride nor self-respect.
- 2 Is wanting in this element, should cultivate it.

C.—Place a due estimate on your powers of mind.

R.—Be more modest and less dictatorial.

APPROBATIVENESS.

- 7 Proud and ambitious, fond of company.
- 6 Great desire to excel others.
- 5 Fond of praise, seeks popularity.
- 4 Indifferent to the observation of others.
- 3 Have little ambition, does not seek popularity.
- 2 Is neither polite nor affable.

C.—Be more polite, affable, and courteous.

R.—Be less sensitive and mindful of approbation.

FIRMNESS.

- 7 Invincible perseverance—can be stubborn.
- 6 Are determined and at times stubborn.
- 5 Is determined, like your own way at times.
- 4 Is pliable, easy, and conforms to circumstances.
- 3 Are very changeable, has but a weak will.
- 2 Is led by others, wanting in will power.

C.—Be more stable, decided, and persevering.

R.—Be more yielding and willing to take advice.

MORAL SENTIMENTS.

BENEVOLENCE.

- 7 Are generous, delight in helping others.
- 6 Sacrifice much to make others happy.
- 5 Active desire of doing good.
- 4 Loves to do to others as others do to them.
- 3 Work for what they have, and enjoy it.
- Are selfish; does not believe in giving.

C.—Be more generous, philanthropic and sympathetic.

R.—Let judgment govern your sympathies.

VENERATION.

- 7 Has great reverence for superiors and for old age.
- 6 Are respectful and kind to superiors.
- 5 Is respectful and devotional.
- 4 Has a dislike for creeds and ceremonies.
- 3 Inactive feelings of devotion.
- 2 Does not respect superiors.

C.—Cultivate respect, reverence, and deference for superiors.

R.—It is rarely necessary to restrain this organ.

WONDER.

- 7 Strong belief in the supernatural.
- 6 Are forewarned of danger.
- 5 Is delighted in beholding the wondrous.
- 4 Has little faith in the unseen.
- 3 Will only believe on evidence.
- 2 Are sceptical and led to disbelieve in God.

C.—Let the mind be open to receive new truths.

R.—Dwell more on the realities of life and practical things.

CONSCIENTIOUSNESS.

- 7 Will do right; are strictly honest.
- 6 Has great sense of the right and wrong.
- 5 Very anxious to do the right; loves justice.
- 4 Good share of integrity, but not over sensitive in trading.
- 3 Are apt to go astray; has weak conscience.
- 2 Should be careful lest they are tempted to steal or lie.

C.—Be honest and upright in all things.

B.—Be more just, and less exacting.

HOPE.

- 7 Has great expectations; is very sanguine.
- 6 Are cheerful; lives on the hope of future times.
- 5 Apt to view the bright side of a picture.
- 4 Speculates very cautiously.
- 3 Reasonable desires, and not such ecstasy of feeling.
- 2 Depression of spirits; general despondency.

C.—Look on the bright side and anticipate success.

R.—Let judgment and intellect guide you.

 PERFECT SENTIMENTS.

CONSTRUCTIVENESS.

- 7 Great mechanical talents for making and contriving.
- 6 Good judgment in planning.
- 5 Will not invent, yet may succeed in ornamental work.
- 4 Has a fair share of mechanical skill.
- 3 Has no taste for mechanical pursuits.
- 2 Is wanting in this element.

C.—Try to make, construct, and to invent.

R.—Be as practical as possible in all that you make.

IDEALITY.

- 7 Are refined.
- 6 Brilliant imagination.
- 5 Are great lovers of the beautiful.
- 4 Prefer the practical to the ornamental.
- 3 Are neither refined nor ornamental.
- 2 Should cultivate.

C.—Love the beautiful, and cultivate refinements.

R.—Learn to value the useful and practical.

IMITATION.

- 7 Are very fond at imitating others.
- 6 Have a theatrical taste.

- 5 Copy other people's ways; can work after a pattern.
- 4 Has a way of their own.
- 3 Does their own and thinks it best.
- 2 Cannot imitate or copy.

C.—Endeavour to conform to imitate, to copy.

R.—Cultivate originality and preserve your identity.

MIRTHFULNESS.

- 7 Extremely witty; the power to entertain.
- 6 Are very fond of making fun.
- 5 Are very fond of telling curious tales.
- 4 Love fun, yet make little.
- 3 Are seldom excited to merriment or wit.
- 2 Are very serious; seldom look happy.

C.—Indulge in mirth, but not at the expense of others.

R.—Do not caricature, or make fun of serious things.

SUBLIMITY.

- 10 Dislikes grand and magnificent scenery.
- 9 Has little conception of grandeur.
- 8 Has conception of grandeur, but nothing vivid.
- 7 Prefers tame scenery to the wild and terrific.
- 6 Has a full degree of love for the sublime.
- 5 Has great love for grand scenery and the sublime in nature.
- 4 Passionate admirer of wild and sublime in nature and art.
- 3 Should visit the wildest and grandest scenery.
- 2 Scarcely necessary, but let judgment guide.

C.—Should cultivate more the taste for grandeur and scenery.

R.—Scarcely necessary.

PERCEPTIVE AND OBSERVING FACULTIES.

INDIVIDUALITY.

- 7 Is a closer observer; easily acquire knowledge.
- 6 Are very inquisitive.
- 5 Desires to read and know much.
- 4 Does not go out of the way to observe.
- 3 Are not very observant.
- 2 Takes little notice of persons, places, or things.

C.—Use the eyes more on everything around.

R.—Think as well as look.

FORM.

- 7 Accurate perception of outline.
- 6 Remember shapes; may become a good reader.
- 5 Remember faces of persons once seen.

- 4 An indistinct perception of form.
- 3 Has a poor remembrance of shapes or outlines.
- 2 Should cultivate.

C.—Observe everything minutely with regard to form.

R.—Rarely necessary.

SIZE.

- 7 Correct judgment of proportion; first-rate geometrical talent.
- 6 Can judge correctly of size by the eye.
- 5 Fair perception of size, and greater proportion of objects.
- 4 Cannot be accurate without lines or rules.
- 3 Poor judgment of the size of a thing.
- 2 Are deficient in this element.

C.—Judge as much as possible the size of everything.

R.—Do not be annoyed at the want of proportion in things.

WEIGHT.

- 7 Can run, walk, slide, or balance themselves with safety.
- 6 Have a steady hand and a firm foot.
- 5 Facility in estimating or trying the weight of anything.
- 4 Walk, slide, etc., in a clumsy manner.
- 3 Cannot balance well.
- 2 Are clumsy; should be more careful.

C.—Balance yourself and practice gymnastics.

R. Do not use this organ without judgment.

COLOUR.

- 7 Are great admirers of colours.
- 6 Can judge correctly of colours, their tints and blendings.
- 5 Can compare and remember colours well.
- 4 Must have practice or will be inaccurate in judging of colours.
- 3 Does not take much interest in colours.
- 2 Are colour-blind.

C.—Notice the different tints and shades of colours.

R.—Rarely necessary, but think and care less of special shades.

LOCALITY.

- 7 Very fond of travelling; good remembrance of place.
- 6 Remember places once visited.
- 5 A ready perception of localities; talents for engineering.
- 4 Recollects places with difficulty.
- 3 Seldom goes away from home; make poor travellers.
- 2 Cannot learn geography.

C.—Compute numbers, and make estimates.

R.—Restrain the desire to rove and explore the world.

CALCULATION.

- 7 Takes a delight in figuring; are very accurate.
- 6 Has good talents for mathematics.
- 5 May learn to figure well
- 4 Talents for figures, but not fond of exercising the faculty.
- 3 Is not always accurate in calculation.
- 2 Dislike to count, much less to calculate.

C.—Compute numbers and make estimates.

R.—Not necessary.

ORDER.

- 7 Systematic, neat and fastidious.
- 6 Has a place for everything.
- 5 Likes a system, and to see things well arranged.
- 4 Love order, but are not particular.
- 3 Is not systematic; is wanting in order.
- 2 Confusion and disorder; general want of management.

C.—Be neat, systematic, and orderly.

R.—Do not be over neat and too fastidious.

EVENTUALITY.

- 7 Has a retentive memory.
- 6 Has a good memory of events and facts.
- 5 Has a good memory of general news.
- 4 A fair memory.
- 3 Has a treacherous memory.
- 2 Poor memory.

C.—Recall the past often.

R.—Not necessary.

TIME.

- 7 Clear ideas of time; memory of dates.
- 6 Remembers when and where a thing occurred.
- 5 Can judge of the lapse of time.
- 4 Can keep time in music.
- 3 Are unable to keep or guess time.
- 2 Always late.

C.—Be punctual, and regular in habits.

R.—Avoid doing things in a routine manner.

TUNE.

- 7 Are very musical.
- 6 Has exquisite sense of harmony.
- 5 Has a great love for music.
- 4 Good capacity for learning; good conception of melody.
- 3 Have little taste for music.
- 2 Are deficient in tune.

C.—Cultivate music.

R.—Scarcely necessary.

LANGUAGE.

- 7 Eloquent; great flow of words.
- 6 Can speak fluently; has a great command of words.
- 5 Have plenty of language, yet are not fluent.
- 4 May write better than speak.
- 3 Hard to express yourself at times.
- 2 Has great difficulty in conversing.

C.—Learn to join in conversation more often.

R.—Be less verbose, think as well as talk.

REASONING FACULTIES.

COMPARISON.

- 7 Can analyse and compare correctly.
- 6 Correct powers of analysing, comparing, &c.
- 5 Can reason clearly and correctly.
- 4 Must have a thing made plain or they cannot see.
- 3 Has not much clearness of expression.
- 2 Have no depth of thought or intelligence.

C.—Compare, draw inference, and analyse.

R.—Avoid criticising and comparing everything.

HUMAN NATURE.

- 7 Passes judgment on a person's character at first sight.
- 6 Cannot fail to read character scientifically.
- 5 Will take notice of other people's motives.
- 4 Has the fault of saying the wrong thing at the wrong time.
- 3 Judge persons yet is seldom correct.
- 2 Cannot tell whether they are friends or foes.

C.—Study motive, and character.

R.—Be more confining and make allowances.

CASUALITY.

- 7 Will know the why and wherefore, cause and effect.
- 6 Energetic, and active powers of mind.
- 5 Are incapable of profound thought.
- 4 Seldom search for cause or effect.
- 3 Are not inquisitive.
- 2 Deficiency in reasoning powers.

C.—Study causes and principles, also philosophy.

R.—Be less abstract and theoretical, and more practical.

AGREEABLENESS.

- 7 Is very winning and fascinating.
- 6 Is very persuasive and has a pleasing manner.
- 5 Are very agreeable.
- 4 Has a fair share of agreeableness.
- 3 Will not be sociable to others.
- 2 Should try and become more agreeable and pleasant.

C.—Be more polite, affable, and agreeable.

R.—Seldom necessary.

